



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the wise men of old, which they left recorded in their scrolls, my friends and I unroll in comradeship, culling out for ourselves whatever good we find, and accounting it a great gain, if we are growing near and dear to one another'.

In Cicero's *Pro Archia Poeta* there are phrases that well might be inscribed and gilded on the wall of any class-room: 'Well may those men be ashamed who have so buried themselves in their books that they can offer nothing for the common advantage, nor indeed bring anything at all forth to the daylight and to other men's eyes'. As a Hellenist whose occupation is all but gone, like Othello's, who has no belief that Greek will ever again be a required study, or even a preferred and privileged elective, let me warn the Latinist that even his fetich will never be saved by the argument: 'After many years' patient study, a few of us can appreciate the esoteric utterances in dead languages which can never be enjoyed or understood in translation'. I think it much less than a half-truth, anyway: but, if it be the very soul of Truth herself, yet its martyrs' blood can never cement the foundations of any twentieth-century cathedral. Some, at least, of the boasted treasure-trove must be displayed in the market-place. I for one had hoped much from the Loeb Classics—and feel that a few, Americans especially, have kept in mind the avowed purpose, the first aid to the unschooled or half-schooled English reader, and the drawing of his attention, at least casually, through plain English to an illuminated original close at hand.

I believe it to be possible for many men, and more women, taught by simpler and more rational methods, to learn to read without undue effort, and to enjoy with profit, all their lives, most—not all—of the very best utterances, poetry and prose, in Greek, Latin, German and Italian, the four languages whose literatures rival or excel the goodly procession from Chaucer to Tennyson and Browning—or to Kipling and Stephen Phillips.

HOBART COLLEGE.

W. C. LAWTON.

DÖRPFELD'S EXCAVATIONS IN CORFU¹

Several years ago Dr. Dörpfeld discovered at Garitsa an archaic pediment group of unusual interest. It consisted of a Gorgon, about 12 feet high, who occupied the center of the field, two lions, a seated goddess, a fallen giant, and Zeus smiting a giant with his thunderbolt. For further details the reader should consult the excellent account by Professor M. L. D'Ooge in *Art and Archaeology* 1. 153-158.

In the early spring of 1914 Dr. Dörpfeld returned to the Gorgon temple and cleared away the northern half of the temple and the space between it and the northern boundary wall of the precinct. Although not a stone in the foundations of the northern portico and cella wall was in its original position, he was able to determine

the dimensions of the temple as 48.95 meters by 23.80 meters.

Several architectural fragments of uncommon interest were found. Among these were seven large triglyphs measuring 0.58 m. to 0.61 m. wide and 1.09 m. high; 3 metopes of the same height and 1.00 m. to .96 m. wide, and some blocks from the cornice of the cella wall. Two limestone reliefs, found at the eastern end of the north portico, either formed parts of a frieze in the pronaos or were sculptured metopes. The one relief is so mutilated that no interpretation is possible. The other represents a warrior in a crested helmet who is launching a spear at an opponent (missing). Special interest attaches to the armlets protecting the upper and the lower portions of the right arm inasmuch as these are rarely represented in illustrations of archaic armor. In style and material these reliefs correspond to the pediment group previously discovered.

Two marble antifixes, both well preserved, were found to harmonize with the marble sima discovered in the earlier excavation. Dr. Dörpfeld believes that these belong to a partial restoration of the temple in the sixth century, for the seventh century temple doubtless employed terracotta only for all parts of the roof. Fragments of a large terracotta sima, found between the temple and the precinct wall to the north, do not correspond in either decoration or dimensions with the sima of the Gorgon temple. The traces of color, the elaborate design in parallel bands, the nail holes, and the general form all go to prove that these terracottas were designed as sheathing for a temple whose beams were of wood. No traces of such a temple were found on the site of the Gorgon temple. North of it, however, bits of a Cyclopean retaining wall were found, and it is probable, as Dörpfeld hopes, that remains of a prehistoric temple may be disclosed in the course of further excavations.

The discovery of the terracotta sima is especially noteworthy in that it throws new light upon the evolution of early Greek architecture. It is known that the credit of discovering architectonic terracottas belongs to Corinth, and that Demaratos, the Corinthian, introduced the use of such terracottas into Etruria in the beginning of the seventh century. It is therefore significant that excellent specimens of architectonic terracottas should have been found in Kerkyra, whose mother city was Corinth.

An inscription upon a triangular stone, found north of the temple, throws interesting light upon one of the oldest families of the place. The inscription, dated about 200 B. C., by Professor Wilhelm, reads: *Χερσικρατίδαν πατριωστῶν*. Inasmuch as Chersikrates was one of the Corinthian founders of Kerkyra in the eighth century, it is reasonable to suppose, with Dörpfeld, that the stone formed the gable of a family monument. Another inscription, found near the wall of the north portico, confirms Dörpfeld's previous conjecture regarding the divinity worshipped in the temple. This was the Gorgon, Medusa. The inscription reads *Μέντις Ἀριστὰ Ἀράμνι*, and therefore records

¹This account is based on the report in *Mitteilungen der kaiserlich deutschen Archäologischen Instituts, Athenische Abteilung*, XXXIX (1914), 161-176.

a votive offering from Mentis, the daughter of Aristeas, to Artemis. It also affords striking proof of Professor A.L. Frothingham's argument, in the *American Journal of Archaeology* 15. 347-377, that the Gorgon is to be identified with Artemis.

West of the Kardaki temple, in the royal park of Monrepos, were found the remains of a well-house consisting of an upper and lower reservoir. A trial trench across the plateau usually called the Acropolis of ancient Kerkyra disclosed fragmentary ruins of a Doric peripteral temple about 45 m. long and 20 m. wide. It was built about 400 B. C. At the edge of the plateau were found fragments of a large terracotta sima adorned with life-sized heads of Gorgons, lions, and the like. It is evident that these could not have belonged to the Doric temple because the latter was built of limestone and had a marble sima. It is necessary to suppose, therefore, that a prehistoric temple with wooden beams once stood in the vicinity.

Dr. Dörpfeld's high hopes of finding a prehistoric palace—the palace of Alcinoos—at Kephali were doomed to disappointment². Only loose stones and thousands of prehistoric potsherds testify to the existence of an ancient settlement there. But Dörpfeld stoutly maintains his belief that Homeric geography, so far as it concerns the Phaeacians, is real, and that their city must have stood on the northwest coast of Corfu. To Wilamowitz's contention³ that Phaeacia is only Phantomland, Dr. Dörpfeld replies that it is his duty to dig until the spade dispels doubt.

UNIVERSITY OF MICHIGAN.

J. G. WINTER.

REVIEWS

Roman Etiquette of the Late Republic as Revealed by the Correspondence of Cicero. By Anna Bertha Miller. Lancaster: The New Era Publishing Company (1914). Pp. VI + 85.

Miss Miller labels this, her doctor's dissertation at the University of Pennsylvania, a "thesis". In the strict sense of the word, it is not a thesis at all; for she has not sought to maintain any position or to develop any theory or to establish any definite proposition by any line of argument. But she has, with much labor, extracted from Cicero and others a mass of information as to what was considered 'good form' in the middle of the first century before our era. Her purpose, as declared in the Introduction (page VII) was

to illustrate through a collation of passages from Cicero, and from other writers of that period, the Roman idea of etiquette which prevailed during the closing years of the Republic. The term etiquette is used in its broadest sense, to include not only courtesy and good manners but the observance of conventional proprieties, whether they be loose or strict; not only social duties and their proper form, but also customs which fashion allowed, even if it did not endorse them.

The headings of the six chapters of the dissertation give a fair idea of its scope: I Recognition of Social Rank; II Social Functions and Duties—Regard for Manners and Dress; Entertainment of Guests: Visits, Dinners, Calls; Attention to Personal Events: Birth, Marriage, Death; III Compliments and Favors—Polite Language, Unsolicited Courtesies, Requests; IV Letter-writing; V Literary Work—dedications, presentations, etc.; VI Public Gatherings.

This sounds very much like the table of contents of a modern etiquette book. And, so it is; for Cicero, who is the chief and almost exclusive source for this code of etiquette, is himself very modern. The author has contributed but little by way of personal interpretation and elucidation of the statements from her sources. Her first task seems to have been to cull her material; her final task to classify her citations and weave them together into a systematic statement of a code of rules. The following paragraph is fairly illustrative of her method (page 45):

In delicacy of expression¹, cleverness in outrivalling a complimentary friend², and in ingenuity in the use of polite phraseology³, Cicero has set a standard which even a modern gentleman would rate as high. No personal quality worthy of admiration failed, it would seem, to receive his tribute, for he found opportunity to compliment a friend's good judgment⁴, sense of justice⁵, cleverness⁶, ability as a leader⁷, good taste⁸, integrity⁹, bravery¹⁰, etc.¹¹, while every achievement, from Atticus' scholarly letters¹², to his brother's elaborate dinners¹³, he promptly rewarded by some word of appreciation. Again, it might not be what his friend had done, but what he was expected to do, that called forth a compliment¹⁴, which thus served as a means of giving advice at the same time¹⁵.

Each superior figure in this passage represents a citation from one of Cicero's letters.

The dissertation, like most of its class, makes no pretension at literary merit, though its statements are usually clear. Rarely is the reader called upon to parse a sentence like this (25: the Italics are mine):

He refused to appoint a certain Gavius to an office during *his* governorship of Cilicia because of the discourteous manner of *his* asking for it; without any evidence that *he* would appreciate such a favor, *he* had simply said . . .

Not a few sentences might have been improved had the writer realized the advantages offered by the relative pronoun *that*.

There is little to which even the captious reviewer can take exception; for the method pursued leaves but little chance for the investigator to wander from the right path. And yet we might fairly ask for some recognition of important differences of opinion in matters of interpretation where the correctness of certain conclusions depends upon the choice of interpretation. For example, it may be very seriously questioned whether *dum sit ingenuus* (Horace Sermon. 1. 6. 8) means 'if only he is a freeborn' or 'if only he is a gentleman'.

Of course not all of the possible material has been gathered or could well be found by a single searcher;

²Compare *Archäologischer Anzeiger*, 1913, page 106.

³*Internationale Monatsschrift*, June, 1914.